

BOSTON RECORDER.

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SATURDAY MORNING, SEPTEMBER 16, 1820.

Price, \$3.00 a year, payable in 6 months, or \$2.62 a year, if paid in advance.

AMERICAN BIBLE SOCIETY.

From the Appendix to the last Report.

From the Third Report of the Managers of the Detroit Bible Society, Michigan Territory.

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the claims upon our Bible charity would be but slightly lessened, while so many millions of our fellow creatures, in different parts of our widely extended country still remain without the evidences of divine light. Let it here be remembered, that although our object is first to supply the wants of our own district, yet such has been the liberality of our subscribers, that we have been enabled to contribute two hundred and fifty dollars to the more extensive labors of the American Bible Society, among whose Auxiliaries we have been formally recognised. The elevated ground upon which that Society stands, the deep interest they take in raising the fallen condition of their fellow men, and the great expense they are at, all call loudly upon our charity, and demand of us not to relax in our exertions. Theirs is truly a pleasing and stupendous undertaking, and their names will long live, and their praises be shouted by ages yet unborn.

Extracts from the First Annual Report of the Managers of the Union Bible Society of Greenbrier and Monroe, October 18, 1819.

Our sister societies frequently complain for the want of suitable objects upon whom to confer their acts of charity; but we, as a Society, are placed in the very field of action; we are not called upon to traverse the wilds of our western forests and to pass into distant countries to seek for objects of charity; but we are here placed near the centre of an extensive section of country, containing perhaps, one hundred thousand souls, many of whom are in the most profound ignorance of divine truths, and are thus literally perishing for the lack of knowledge. The object of Bible Societies is to put into the hands of such the words of Eternal Truth, that thus the clouds which darken their minds may be dispelled, and the bright prospects of the Eternal World opened to their view.

We beg leave, in a particular manner, to remind the Society, that from the most correct information which we can collect, the adjacent counties, viz. Bath, Nicholas, and Giles, are alarmingly destitute of the sacred Scriptures; that there are hundreds of families in those counties where the Bible is not known. We have the means—shall we refuse them this invaluable treasure?

Extract of a letter from the Secretary of the Female Bible Society of Elmira, New-York, dated April 14, 1820.

Owing to the pressure of the times our Society is not as flourishing as the present year as it was the year past, our funds are small, by no means adequate to pay for the number of Bibles necessary to supply those who are destitute. Many have applied for Bibles to whom we could not give them; one man came ten miles to procure a number of Bibles to supply a Sabbath School.

Having but a few on hand, and he having no money to pay for them, we thought it not proper to spare the number he wanted without some compensation, other parts around us being equally destitute. We gave him one, and agreed to let him have more if he should bring anything for pay which the Managers could turn into money. Some time after the old gentleman came again, bringing on his back a load of shoes, the only thing he could get to pay for the Bibles. We mention this simply to show that the want of the Bible is felt, its worth realized, and that honest poverty will make great exertions in order to possess it.

* A donation of 100 Bibles and 50 Testaments has been sent to this society, by the Am. Bible So.

Extracts from the Fifth Annual Report of the Managers of the Fauquier Bible Society, Virginia, June 14, 1819.

Small are the contributions required of your charity, but mighty may be the effects produced by them. They may open the wells of salvation in many a desert where now myriads are perishing for want of the Waters of Life. They may spread a table in many a wilderness, from which thousands may gather the "bread that lives beyond the tomb." They may light many a beacon upon the dark mountains of sin and folly, which shall reveal their dreadful dangers, and point to the lost multitudes, now stumbling amidst their precipices of destruction, the way of escape. In a word, they may impart the knowledge of God, and Jesus Christ, whom he hath sent, which is life eternal, not only to the destitute districts of our own immense territory, but to those unhappy nations around us, whom ignorance and idolatry are conducting to eternal death.

Extracts from the Eighth Report of the New-Hampshire Bible Society, September 22, 1819.

The Board continue to receive pleasing information of the grateful manner in which the Scriptures are received, and of their being blessed to the recipients. One instance we will recite as given by a brother. He thus relates it. "I called on a poor man, with a family of seven children, and asked him whether he had a Bible? he replied that he had none; that he was poor, and could spare nothing to purchase

one. 'Do you wish for a Bible?' 'Yes Sir.' 'If I give you one will you engage to read a portion in it every day?' 'I will.' On giving him one I urged upon him the consideration of its worth, and the infinite importance of duly regarding its precious truths. He was affected on receiving the invaluable treasure; and it was hopefully blessed to the conviction and conversion of himself and his wife. God was afterwards worshipped in his family."

Extracts from the fourth Semi-Annual Report of the Bible Society of Jefferson College, Pennsylvania, Oct. 8, 1819.

From our connection with the American Bible Society, every dollar that we pay goes in some way to advance this noble object; it perhaps gives a Bible to a mariner, a prisoner in the dungeon, or to a red man of our American forest in his own language. This Bible, under the direction of an All-Wise and Gracious Providence, may prove the means of saving a soul from eternal death—a soul, whose value far surpasses all the wealth in the world. Let us then, by our pittance, our exertions, and our prayers, humbly endeavor to bear a part in the benevolent design of diffusing the light of Divine Truth through the darkened regions of our globe.

CHOCTAW MISSION.

From the Panoplist.

Letter from the Missionaries at Elliot to the Corresponding Secretary, dated Elliot, June 12, 1820.

Rev. and Dear Sir,—Our last joint letter was dated Dec. 20, 1819. We did not intend so long a time should have elapsed before another communication. But in consequence of multiplied engagements, which have called some of us from Elliot during most of the winter and spring, this delay seemed unavoidable.

Your letter of April 3d, has been received. The information it contained inspired us with new courage and zeal. We highly approve of the measures taken by the Prudential Committee, to furnish the missions in this nation with suitable helpers. We have long been convinced, that without an experienced and persevering farmer at each establishment the cause must suffer serious embarrassment. We most ardently hope, that the Lord will be able to send them in the fall. We are daily expecting the arrival of brother and sister Wood, and the two other brethren.

In reviewing the scenes through which the Lord has led us, we see much to excite our humility, our gratitude and our unshaken confidence in Him, whose cause we are laboring to build up. From our journal, though very imperfect, you will have learnt most of the important particulars.

The hand of the Lord was laid heavily upon us in the winter. Thirty six of our family were sick at one time. Two or three cases were considered dangerous. But in the midst of judgment the Lord remembered mercy. By the close of March, general health was restored, which considering the number of the family, has been enjoyed to an unusual degree ever since. There have been, however, among the laborers and children many distressing cases of sore eyes.

In February a second establishment was commenced near the Tombigbee river, about 100 miles south-easterly from Elliot. Some particulars of this have already been communicated. Three and four laborers have been employed at that place, but we have not yet been able to spare one of the brethren from Elliot to reside there.

A convenient house has been completed, a garden and yards for cattle prepared, and it is expected that 20, or 25, acres of corn and potatoes will be cultivated. It is highly important, that a number of additional buildings should be erected in the course of the next fall and winter, and large preparations made for raising provisions. This will enable us to open a school in the autumn of 1821, without great embarrassment, and we think with less expense than has been incurred at the other establishments. If these preparations should be made with suitable activity, we think the natives will wait with patience.

The Prudential Committee have also been informed, that the Six Towns have made an earnest request, that the American Board would establish a school and a blacksmith's shop in their district. This request was accompanied by an appropriation of \$1,000 per. ann. for 17 years, for the school, and the same amount for the shop. Individuals in that district have given encouragement, that if the establishment should be put in operation, further appropriations may be expected. It was contemplated by the natives, that the shop should be a public one. It is doubtful, whether it would be expedient, or whether the Agent would think it advisable, that the Board should have anything to do with it in that shape. The hope is indulged, that the appropriation will be so modified, that the whole will be given to the school, and the shop be established on the principles of the one now at Elliot. Should the Prudential Committee take this establishment under their patronage, it is our opinion, that it ought to be commenced in the fall, and that a missionary

and a good blacksmith should be sent out with reference to it.

At Elliot there have been erected since we last wrote, one log house 20 by 22 feet; a meat house 18 by 20 feet; and a commodious joiner's shop. About ten acres of excellent bottom land have been cleared by hired help, and four or five acres by the boys under the direction of brother Williams. Considerable progress has also been made in several branches of mechanical labor, and in various other business. The school has increased in numbers and in favor with the people. At present it consists of 70 promising children. All these live in our family, eat at our table, and are receiving, in every respect, a civilized and Christian education.

We are receiving from the Choctaws the most pleasing evidences of their friendly disposition; of the confidence they repose in us; and of their increasing interest in the objects of the mission. On the third instant, we were visited by two of the kings, or principal chiefs, of the nation, attended by seven or eight of their captains. They expressed the highest satisfaction with the school, and as a proof of their sincerity, king Puck-sha-nub-see gave, out of the annuity due to this district \$2,000 per. ann. for 16 years, to commence with 1821.

At our request they tarried over the Sabbath, which was principally devoted to their instruction, in some of the interesting portions of Scripture History, and a few of the leading doctrines of the Gospel. They gave strict attention, and after the close of two exercises, they addressed the children for near an hour, in which they exhorted them to listen to the Good Book, which taught them to love all mankind. One of the Chiefs told the children they must not attend to it as to a common book?—Said he was very ignorant of it himself, but from what he had heard, he thought it the Great Book. "We should be very glad," continued he, "to hear that any of the children were disposed to walk in the good path, which the Good Book pointed out."

Puck-sha-nub-see left a nephew, a full-blooded white Choctaw, to attend school. He wished him to be taught to work. "The Indians," said he, "are so lazy, that they will hardly rise up to eat. We have no way at home to employ our children but to let them play. I have brought my nephew here, that he may be kept at a trade, or on the farm, as you put him to and to do with him, in every respect, as you think best."

These facts proclaim, more loudly than volumes of arguments, the friendly dispositions of the Choctaws; and at the same time, show that "the fields are white already to the harvest."

In the view of these facts, and what will be expected of us and of the American Board, we feel a trembling anxiety. In order to meet with corresponding exertions these liberal and expansive views, much labor and much money will be required.—We are deeply sensible to the wants of the widely extended missions, which are dependent on the funds of the Board.—We sympathize with our Christian brethren generally, on account of the embarrassments of our common country. We view with grief the decrease of those streams of Christian benevolence, which have so long flowed into the Treasury of the American Board.—Our grief is increased by the consideration, that this happens at a time when, more than at any former period, great exertions are evidently required by the openings of Providence. We feel constrained by the most powerful motives to go forward; and not in the least relax our exertions. We cannot for a moment admit the idea, that the Christian Public is insolvent. We believe the Lord Jesus Christ has put into the hands of his disciples the means of carrying on his own work. Some may feel a temporary embarrassment; and others, who do not know the urgent calls of the heathen, or the manner in which their money is expended, may not be disposed to give as much as they are able. But we feel a confidence, that when the subject is fully understood, and the appeal directly made, means will be furnished to carry on the work. The kingdoms of this world have been given to the Lord Jesus Christ, and he will take possession of them.

By exhibiting the state of this mission it is not intended to hold it up, as a more important object of Christian patronage than any other. We only wish to contribute our mite towards strengthening the confidence and encouraging the hearts of the friends of missions, in order that they may be excited to greater exertions.

It is a fact we have no wish to disguise, that Indian missions are more expensive, than was originally anticipated. It is equally true, that more, much more, has been done in the short period of time since beginning, than was ever anticipated by their most sanguine advocates. From all past experience it appeared manifest, that no permanent impression could be produced by temporary efforts. Agreeably, therefore, to the instructions of the Prudential Committee, it has ever been the object of the missionaries "to lay the foundation broad and lasting." This has unavoid-

ably been attended with much expense.

It is estimated, that the establishment at Elliot has already cost upwards of \$12,000, exclusive of all the labor done gratuitously by the Missionaries. But it ought to be distinctly kept in mind, that the greater part of this money has not been consumed. It has been vested in various property, some of which is of the most productive kind, and which may be considered as a permanent fund for the support of the mission. There are now belonging to the establishment at Elliot more than 200 neat cattle including calves. There are also teams of oxen and horses, waggons, carts, ploughs, and other implements of husbandry, suitable for a large plantation. More than 50 acres of land are cleared and under cultivation. Upwards of twenty buildings,—including a blacksmith's shop, mill, and joiner's shop, have been erected. Mechanical tools for various branches;—lessons, books, and stationary for the school, have been provided; and all the varied apparatus prepared for the accommodation of a family consisting of one hundred.

All the above property, including the use of the plantation, which may be considered as secured to the school during its existence, may, at a moderate estimate, be valued at \$8,000. There has been, therefore, a consumption of only \$4,000 for all the purposes of this mission. Or, in other words, of the \$12,000 expended at Elliot, \$8,000 are vested in property, which is productive, and suited to the various wants of the establishment.

We will now present to the view of the Committee the effects, which, by the blessing of God, have been produced by the expenditure and investment of this money at Elliot.

In the first place, there is a very strong and general impression throughout the nation, in favor of Christian education. The Choctaws not only wish to have their children educated, but they wish to have them educated by good men; and instructed in the way of the Good Book, which teaches to love all mankind.

Secondly, there are 70 children in the school, who have made very considerable progress in various branches of education; in habits of industry; and in a knowledge of the first principles of the Gospel.

In the third place, it has excited among the Choctaws a spirit of liberality in aid of schools, and other objects of instruction, which is perhaps without a parallel among uncivilized and uncultivated people. Be-school at subscription last August for the printed \$3,000 annuity the Choctaws have appropriated \$2,000 annually for 16 years, towards the support of schools; and \$1,000 annually for 17 years for the support of a blacksmith's shop; making an aggregate of \$8,000 annually, or the interest of \$100,000, appropriated within ten months, for the purposes of instruction and civilization.

Fourthly, though we have much reason to be humbled, that the preaching of the word has had so little effect, yet we believe there are some individuals, in whom it has been instrumental of exciting a serious concern for their immortal interests. The hope is also indulged, that God is preparing the way for many to be brought to a saving knowledge of Jesus Christ. One of the Chiefs said, the Choctaws were very ignorant; but he thought many of them were prepared to listen to the Good Book, which produced such good effects,—and which made the good people, who believed it, love all mankind.

There is another circumstance, which ought to be taken into view in this connection. Elliot has become a centre of operations for other missions. The resources which have been concentrated here have enabled the brethren to advance considerable supplies, and more than \$500 in cash, towards the new establishment on the Tombigbee. Some supplies have also been advanced to the brethren engaged in the Arkansas mission.

Such have been the consequences of those appropriations, which the liberality of the Christian public has enabled the Prudential Committee to make for the mission at Elliot. Without this aid we should have labored comparatively in vain. To the blessing of Almighty God, on the charities and prayers of his people, we would ascribe all the success, which has attended our feeble exertions.

In view of what has been wrought, have not the Prudential Committee,—have not the Christian public, cause for devout thankfulness? and will they not be excited to increased exertions? What friend to the cause will regret, that the work has proceeded thus far? that so much money has been expended? We cannot think, that a single donor would be willing to take back what he has given, and forego the satisfaction he feels in the result.

Equally unwilling do we think he would be to see the work stop here. After the liberal support which this mission, in connection with others, has received; after the happy effects, which have followed, we find no place in our breasts for the idea, that its patrons would see it languish and decline for want of support. Neither can we suppose, that they would be willing that the \$3,000 a year, already appropriated for the support of schools in the two

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Some professing Christians complain, because they are classed with infidels, when they publicly call for a State Constitution, which shall make no recognition of Christianity, and open the door as wide as possible for the introduction of Infidels and Atheists to all places of trust and honor, in the State Government. Now for ourselves, we see no injustice in giving them this classification. Not that we believe they are all infidels at heart by any means; on the other hand, we believe that many of them are actuated by the purest motives, by an ardent love of civil liberty, and a sincere desire for the enlargement of Zion; they think the course marked out by themselves the wisest and the best, and are sincerely endeavoring to honor Christ by excluding his name wholly from the Magna Charta of our political liberties, lest it should be profaned by those who find in conscience no bar to their avarice or ambition. Still, they act with every infidel and every disorganizer in the land; they adopt the same reasonings, and address themselves to the same unholy passions of their fellow-citizens. When we are speaking of public bodies who act together, while yet they are distinguished from each other by the motives on which they act, are we culpable for putting them into the same class so far as they belong to the same, while we yet recognize them as distinct classes so far as they differ?

It is a solemn truth, which, till we begin to "fear the faces of men," we shall continue to declare, viz. that many who call themselves Christians, and many who are truly Christians, are quitting with the enemies of Christ, and crying, "Away with him, away with him;" while they are building the walls of Jerusalem with one hand, they are, as we conceive, tearing them down with the other. After we have been taught by the Holy Spirit to "acknowledge God in all our ways," we know not how to refuse an acknowledgment of him in the most important business that can ever come before us as members of a body politic. We know not with what consistency we can deplore with one breath the persecuting spirit of the king of Borneo, and with the next cry out for a Constitution that shall make the king of Borneo, or any other heathen or infidel, equally eligible to any office in this Commonwealth as the brightest ornament of Christianity we may have in the midst of us. The great object of dread with these advocates of an anti-Christian Constitution, is intolerance—"let us have rulers of no religion at all, and then we shall have liberty." Yes! a fine comment truly on the comparative value of Christianity and infidelity. We would thank God, that it is a comment which does not come from the heart, so much as from the bewildered heads of these Christians. We are certainly willing to give them credit for wishing well to the cause of religion, but we cannot give credit to that wisdom, which seeks the advancement of religion by excluding its claims from the cognizance of a State Constitution, and saying to the world, "we will unite with the enemies of God, in blotting his name from the fundamental laws of the Commonwealth."

With regard to the best method of supporting the institutions of the gospel, we have hitherto been silent, though we have noticed the unfounded insinuations, and the harmless sneers that have been aimed at us from various quarters. Charges of interestedness, of bigotry, and love of spiritual domination, are very convenient; whether they are just will be determined at another day! One thing is certain, we have never said that the mode of taxation hitherto adopted, is preferable to some other modes, nor shall we now say it. We are willing that this subject should go before the Convention just as it now stands, and that the judgment of that body should decide the question, without any possible influence from what we may say.

We have no fears as to the results of the impending decision on the interests of one denomination of Christians over another. All men ought to have the liberty of worshipping God according to the dictates of conscience, and of supporting what form of worship they think most consonant with the spirit of Christianity.—God forbid that we compel a conscientious Baptist, or Methodist, or Friend, to support Episcopacy or Presbyterianism, and vice versa; but the question is, whether Infidels and Nonbelievers, shall enjoy the blessings of a government that derives all its stability and equity from Christianity, without doing any thing to support this essential pillar of State prosperity? We have been in the habit of thinking that all the subjects of a free government ought to share equally in the burdens of supporting it; and if the State derives its strength from the diffusion of our holy religion through all classes of community, and if this general diffusion of religious influence is dependant on the maintenance of our sacred institutions, then all classes of community ought to submit cheerfully to the burden of maintaining them.

There can be no doubt, that when our existing regulations for the support of the gospel, are annihilated, very many will withdraw wholly from all our Christian Societies. The several denominations will suffer equally, if that may be called suffering, which to the real Christian is a privilege, (for no man will ever die one cent the poorer for all that he has ever done to support and extend the kingdom of Christ; on the contrary, he will secure that blessing of God which maketh rich, and addeth no sorrow to it,) and the privilege (if the curse of heaven be a privilege) of withholding from the treasury of the Lord more than is meet, will be shared by those who have "no part nor lot in the matter," to whatever denomination they may have been previously attached. The hue and cry raised against taxation for the support of religion, is primarily from those who worship no god but mammon or lust; these have hitherto fled from one denomination to another, no matter what or where, only that there be "no taxes to pay." And when the time comes that they shall be obliged to stop

port the gospel in no shape, they will as consistently refuse support to the Baptist, or the Methodist, as to the Presbyterian or Congregationalist.

This will be "a sore evil under the sun," to those who now groan under their "religious bondage!" For instead of accumulating money by withholding it from the Lord, they will only take it from a safe place of deposit, where it would produce them an 100 per cent, and put it into a bag with holes. We envy no man the house he may live in, if it be built by the "wages of unrighteousness," and especially the unrighteousness of defrauding the Lord.

It is, we confess, an occasion of grief to us, that many whom we "love as brethren," should unite their influence with the enemies of godliness. We can readily forgive their injurious insinuations against us, but not so readily excuse them for remaining under delusions which threaten the prosperity of Zion, and which are cherished by the spirit of infidelity. We wish them to come out from the world and be separate, not to touch the unclean thing. If infidelity must triumph, let it not boast of the aid it has received from Christians. If the Sabbath must be abolished; if laws restraining intemperance, gaming, profaneness, &c. must be destroyed, and we see not why all these laws are not as intolerant as those that relate to the support of religion, let not the hands of Christians be defiled in their destruction; if every vestige of Christianity must be wiped from our Constitution, let it be done by those who "glory in their shame;" not by such as profess godliness.

The subject is a momentous one. And it becomes Christians of every name to give it a prayerful and impartial examination. They ought also to act in concert, for the champions of infidelity are on the alert to break down and destroy every barrier to universal licentiousness.

At Gloucester, Sierra Leone, Rev. Henry Durand preaches every other evening to the liberated Negroes, and every following evening reads the word of God to them. Saturday evening is devoted to examining the communicants individually, to exercising church discipline, and admitting candidates. His method of instructing both adults and children, is that of catechizing them in a simple and familiar manner. The means of grace thus used, have been greatly blessed; many huts are made houses of God, and eagerness after a better righteousness than their own is increasing. He has 450 souls under his care, and scarcely a day passes when some trembling one does not enquire of him, what shall I do to be saved? 33 are communicants, who furnish the evidence of a "holy life," that they are born again. In the schools are 256, receiving daily instruction. Five boys and five girls show clearly their repentance toward God, and their entire dependance on Jesus Christ as the only Saviour of lost sinners.

The converted Africans are deeply concerned for the salvation of their countrymen. Though they are poor, they have formed a Missionary Association, to which there are 120 subscribers in Mr. Durand's congregation, who pay at least a penny a month each; and in five years, they raised over \$50. The spirit that actuates them may be learned from the following anecdote:

"Knowing that this man who had subscribed 3d. per month had no money allowed him from Government, I asked him if he perfectly understood that it was to be month after month: he said, 'Yes.' I then asked where he thought to get the money. 'O!' said he, 'when I go to Freetown, I carry wood every time; for which I get 6d. and when the month is up, I take half of what I get for one load, and give it to the Society.' Asking him again if he thought to get any thing by it in this world—'No,' said he, 'I only pray and wish that my country and other countries may know better things; and that, by and bye, they do the same things what we do here.' Such are the spirit and feelings of many among them."

Let those who have enjoyed the gospel from their childhood, and yet from their hundreds or thousands cannot give a dollar a year without grudging, to send the gospel to the heathen, ask themselves how they will stand in judgment with these despised sons of Africa.

In this connexion a fact occurs to us which we received from an agent of the Foreign Mission Society, who not many years since was engaged in taking up collections at the South. After preaching on the subject to a promiscuous assembly of masters and slaves, a contribution was made by the two classes respectively, and the larger sum was contributed by the poor negroes, who could call nothing their own, beyond the small earnings gained by superior diligence in accomplishing their tasks! Now are facts of this kind so rare occurrences as may be imagined; indeed it is true, that if the rich were liberal in their contributions to the missionary cause proportionally to the poor, there would very soon be no want of funds for any enterprise of benevolence in which the Christian world might wish to engage. But so long as there to whom God has given charge of the silver and gold, hold it back entirely, or part with it as reluctantly as with a right hand, and frown on every man who presumes to ask of them a pittance in the Lord's behalf, it is impossible that all operations against the kingdom of darkness should not be retarded. The tribes of Africa will rise up against many of this generation who are called Christians, and condemn them. And better were it for any man not to have been born, than to withhold from the Lord what the interests of his church demand, when it is "in the power of his hand to do it."

Rev. Mr. Connor, under the direction of the Church Missionary Society, was by the last accounts in Syria. At Beirut, he met with the Syrian Archbishop who had just arrived from Europe, and with Gandolf, the Superintendent of the Catholic churches in the Levant, an aged and amiable man. In this city are 3000 Turks, and 7,000 Christians, of various denominations. It is proposed to establish a depot here, from which the Scriptures may be distributed through the adjacent country.

At Saide, are about 15,000 souls, 8000 Christians, and 400 Jews. Mr. Bertrand, a native of

the city, and of very respectable connections, undertakes, with the assistance of his brother, to sell and distribute the Scriptures throughout the whole of Lebanon, Anti-Lebanon, Damascus, and the coast of Syria.

Sour, the ancient Tyre, contains about 3,500 inhabitants, chiefly Christians of various sects. The Greek Catholic Archbishop has engaged to distribute Bibles as far as possible among his flock. At Acre, the English Consul, Signor Malagamba engages to promote the circulation of the Arabic and Hebrew Scriptures, in Acre, Nazareth, Tiberias, &c. Here are about 10,000 souls—3000 Turks, the remainder chiefly Catholic Christians.

Nazareth contains about 3000 inhabitants, 500 of whom are Turks, and the remainder Christians under the Patriarch of Jerusalem.

At the Episcopal Theological Seminary in New Haven, the 17th inst. the Rev. Professor TURNER delivered his inaugural Address, in presence of Bishop Brownell, the President and Professors of Yale College, and a large and respectable audience. Ten young gentlemen have entered the Seminary, and six more are daily expected.

MISSIONARY OBITUARY.

Died in Arkansas, of fever, Miss Hoyt and Miss Lines two of the Union Missionary family, which left New-York last year. The remains of these pious and amiable young women are entombed on the banks of the Arkansas. They were of Connecticut; and a few days before her sickness Miss Hoyt wrote a letter to her friends, which contains the following paragraph:—"As yet, we have been blessed with health. How long it will please God to continue it, I now know not, nor do I desire to know. His will be done, and all will be well; sickness or death, life or health, Sweet will be the hour when we are released from these decaying tabernacles, and received into the arms of ever lasting love, to extol, thro' eternity, the infinite richness of divine grace."

The prospects of Education in Alabama.

The ample means, furnished by the general government, which we are in possession of, are, we venture to say, far beyond those of any other State in the Union. Besides every 16th section out of each township, for the benefit of schools, Congress has authorized the selection of seventy-two sections, amounting to two entire townships, for the endowment of an University. The greatest portion of these lands have already been selected, and, from the very judicious selection, it is presumed that the lands would sell on an average, at 15 dollars per acre; but to be within bounds, we will say 10 dollars per acre, which amounts to upwards of four hundred and sixty thousand dollars.—Cahamba Press.

The Sturbridge Baptist Association held its annual meeting at Enfield on the 30th ult. The introductory sermon was delivered by the Rev. George Angel of Southbridge, from Matthew xx. 28th, after which a collection was taken for the relief of widows of deceased ministers. Communications were received from 24 Churches. The addition to these Churches within the past year has been 155 by baptism and 21 by letter. Fifty seven of the above number added by baptism were received into the Church in South Brimfield. The reading of the letters from the Churches, and the transaction of other business were intermingled with devotional exercises which served to render the season interesting to the pious mind.—The closing discourse was delivered by the Rev. Jonathan Going of Worcester, from Philippians iii. 14th, after which a collection was taken for the spread of the gospel and the education of pious indigenous young men called to the ministry. As the Baptist Meeting-house was small, and not in good repair, the Congregational Meeting-house was very generously opened for the reception of the Association.—Times.

The Rev. Dr. Brown has left New-York on a Missionary tour to Mississippi and Louisiana. He is the first Missionary sent out under the direction of the Missionary Society of the Methodist Episcopal Church.—R. I. American.

Sept. 6th, Rev. LEVI W. LEONARD, was ordained to the pastoral care of the Congregational Church and Society in Dublin, N. H.

Aug. 30, the First Congregational Meeting House, in Lubec, was dedicated. Sermon by Rev. Elijah Kellogg of Portland.

A Marine Bible Society has been organized at Salem. A House of Worship for Roman Catholics is about to be erected at Salem.

An Auxiliary Bible Society has been established at Montreal.

AMERICAN EDUCATION SOCIETY.

The Treasurer acknowledges the receipt of the following sums in August last:—Sundry ann. subscriptions, Sheffield, Ms. \$24 50 Middlesex Aux. Education Society, 76 Female Aux. Ed. and Missionary So. of Newburyport and its vicinity, 50 Wilton, N. H. Female Ed. Society, 20 Hillsboro, N. H. Bible and Char. So. 29 20 Young Ladies' Char. So. Seckonk, Ms. 7 74

Life Subscriptions.

M. E. and Rev. JOKA N.YE, received of Benjamin Lord, Esq. Treas'r of Grand Royal Arch Chapter of Vermont, 40

A. F. CLEVELAND, Treas'r.

No. 10, Merchant's Row. } \$247 52

The Treasurer of the Boston Female Jews' Society, for 1816, acknowledges the receipt of \$5,00 from a gentleman in Northampton, by the hands of Mr. Hopkins, Sept. 11, 1816.

Tract Society.—The annual meeting of the Female Tract Society of Boston and its vicinity, will be held on Thursday next, at 4 o'clock P. M. in Round-Lane, first door west of Sister St. The subscribers are requested to attend.

Unfortunate Accident.—On Wednesday forenoon, while the Washington Artillery Company were engaged in firing at a Target, from Dorchester Point, a boat from Fort Independence, on board of which were several officers and men of the garrison, unfortunately passed the tract of their shot, when unperceived by the company, and was struck by a six pound ball, near the bow, which took off the leg of one of the men, and the splinters severely wounded another.—Boston Gaz.

Fever in Providence.—Ten Physicians of the town of Providence, on Tuesday last made a report to the Board of Health, in which they state that by the request of the Board, they on that morning visited the sick at the South End of the town, and found four persons labouring under Malignant fever.

Calcutta papers to April 21, state, that the Cholera Morbus prevailed to an alarming degree. The deaths of that disease in the town of Calcutta, among the Hindoos and Mahatras were from the 1st to the 24th of March 273, from the 25 to the 31st, 224; from April 1 to 7, 252; and from the 8th to the 14th, 273.

Narrow Escape. Capt. FLETCHER, of the navy, on his passage from Norfolk to New-York, fell overboard, when a spar was thrown to him which he fortunately got hold of, but remained in the water upwards of an hour before he could be preserved, the wind blowing violently and occasioning a heavy sea.

STATE CONVENTION.

On Tuesday the Executive Council counted the votes returned from the several towns in this Commonwealth, for and against the call of a Convention to amend the Constitution of the State; when they found that the numbers were as follow:—for a Convention, 11,756; against it, 8,593; and the GOVERNOR has issued his Proclamation, calling upon the inhabitants of the several towns and districts within the Commonwealth, qualified to vote for Senators or Representatives in the General Court, to assemble on the third Monday of October next, in Town Meeting, to be duly warned by warrant from the Selectmen, and elect one or more Delegates (not exceeding the number of Representatives to the General Court to which each town is entitled) to meet Delegates from other towns in Convention at the State-House, in Boston, on the third Wednesday of November next, to take into consideration the propriety and expediency of making any (and if any what) alterations or amendments in the present Constitution of Government of the Commonwealth.

Great Fire at Port au Prince.

Baltimore, Sept. 6.—Extract of a letter, dated Port au Prince, August 21. On Friday, the 15th inst. a fire broke out about half past 11 o'clock, A. M. in the store of Mr. Crouchon, apothecary, situated in Grand Rue, and corner of Rue Bonne Foi, which communicated to the houses adjacent, and burnt several streets, together with (the hope of foreigners,) Rue Frankfort, and all the Merchants' houses in and about the neighborhood. Those who had a chance of saving any property, were prevented by the pillage, which is generally unavoidable on such occasions.—The loss is estimated at about three millions, a greater part of which, of course, belonged to foreigners. We cannot say at this moment whether this catastrophe was occasioned by accident or design. Several attempts have been made since the 15th, to complete the scene, by setting fire to different houses in the city, in which they have not as yet succeeded.

Fire in Mobile.—Letters from Mobile state that a very serious and destructive fire occurred at that place on the 11th Aug. It commenced in Judson's Cotton Gin House, and swept, in its irresistible course, all Dauphin Street, comprising nearly forty houses and stores, with most of their contents. The loss is estimated at 300,000 dollars. Among the sufferers were Messrs. Hall, Tollman, Richardson, and Blake, formerly of Boston.

The house of Mr. Joseph Perrault, at Montreal, was a few days since destroyed by fire, with furniture and goods. It is said a Labrador dog from the street ran to the bed side of a servant, and awoke him in season to preserve his life by pulling the bed clothes and barky.

Horrid Murder.—A Mrs. BAKER has been murdered in Maryland by two of her negro slaves, one only 17 years old.—While she was milking an unruly cow, one of the slaves came behind her, and pulled her down, while the other stabbed her with a large pitchfork, which killed her instantly.—The slaves to conceal the murder, blooded the cow's horns, and turned her loose; and the jury of inquest were so satisfied by appearances, as to give a verdict of accidental death. After the interment, however, one of the "organs of murder" whispered so loudly, that suspicious fastened on the two slaves, who, after a long and sharp examination confessed the atrocious deed, and are committed for trial.

One Gilbert Horton has been committed to Goshen Jail, N. Y. charged with having murdered one Amos Wood, 20 years since. He has been arrested by Wood's son. Horton has been heretofore convicted of other crimes.

Wednesday Lecture, Essex-st. Sept. 20.—Preacher, Rev. J. BABINE. Subject, "The Prophet Isaiah."

DEATHS.

In Boston, Mr. Francis Killeen, aged 25; Mary Mooney, aged 18 months; Mr. Gilbert Deblois; Mr. Philip Peak; Rebecca Clark; Mrs. Abigail Vaughan, aged 73; Ebenezer Torrey, Jr. aged 17 months; Mr. Joseph Fodick, aged 54; Mrs. Elizabeth, wife of Mr. Aaron Bancroft, aged 43; Mrs. Susan Gallop, aged 70; Mr. David Darlin, aged 56; Mr. Thomas Merrifield, of Ipswich, aged 20; Hannah P. Norris, aged 10 months; Theodore Carter Cruft, aged 11 months; Adeline Loring, aged 15 months; Nancy Homer, aged 10 months; Mrs. Dorcas Greenleaf, aged 78; James Ray Powers, aged 12 months; Matilda Manning, aged 10 months; Martha B. Pollard, 7 m; Nathaniel Smith, 12 m; Abby Ann Smith, 10 y; Mr. William McKean, aged 60.

In Dorchester, Cynthia Elizabeth, youngest child of Mr. Edward Childs, aged 2 years.—In Salem, Capt. Benjamin Carlton, aged 50.—In Newburyport, Mrs. Hannah Brown, aged 52; Mrs. Lucy Greenleaf, aged 80; Mrs. Sarah Tappan, aged 31.—In Portsmouth, Mr. Thomas Hudson, of Providence, aged 76.—In Pawtucket, Miss Susan Dexter, aged 58.

In Andover, on Sunday night last, of typhus fever, Hon. JOHN PHIPPS.

Drowned, in Stockbridge, Mr. Dwight Foster Ives, of G. Barrington, aged 20. He had driven a cart into the Housatonic to get water in barrels, when, to preserve the barrels which had floated out of the cart, he plunged into the water, got entangled in the grass, and not withstanding every effort of a friend with him to save him, was unfortunately drowned. His body was soon after recovered, and buried with distinguished marks of regret.

Eight persons were drowned by the oversetting of a ferry boat near Quebec, by coming in contact with a steamboat. Ten other persons were saved by the people of the steamboat.

NOTICE.

THE Subscribers inform their Friends and the Public, that they have formed a Partnership under the Firm of

WEBSTER & UNDERWOOD,

they have taken Store No. 83, Market-Street, where they offer for sale a variety of ENGLISH FRENCH & INDIA GOODS—among which are—Bombazetts, plain and figured—Bombazees, black and coloured—Merino Shawls, elegant patterns—Cashmere do do—best black Lavastines—do do Florence—Linen Cambricks—Flag Silk Hdkfs.—&c. &c. &c.

RALPH WEBSTER.

JOHN A. UNDERWOOD.

Sept. 16.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the Estate of JAMES HOLLIS, late of Braintree, in the County of Norfolk, Husbandman, deceased; and has taken upon himself that trust, by giving bonds as the law directs. And all persons having demands upon the Estate of said deceased are requested to exhibit the same; and all persons indebted to the said Estate are called upon to make payment to

WILLIAM HOLLIS, Admr.

Braintree, Sept. 7, 1820.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the Estate of JAMES HOLLIS, late of Braintree, in the County of Norfolk, Husbandman, deceased; and has taken upon himself that trust, by giving bonds as the law directs. And all persons having demands upon the Estate of said deceased are requested to exhibit the same; and all persons indebted to the said Estate are called upon to make payment to

THOMAS HOWARD, Admr.

Randolph, Aug. 25, 1820.

POET'S CORNER.

From the New-York Statesman.

SUMMER EVENING.

BY WILLIAM RAY.

Calm sunset was clothed in a beautiful cloud
Of crimson embroidered with gold, [shroud,
And though you might call it the Day's funeral
It was splendidly rich to behold.
But soon those bright garments assumed a dark
As day-light took leave of the skies, [hue,
And evening was weeping in tear-drops of dew,
That fell from her star-beaming eyes.
Thus Nature a lesson to mortals conveys,
And teaches us duly to mourn
The joys that are past, and the loss of those days,
That are gone, and shall never return.
The clouds vanish'd all, and the full rising moon
Again cheer'd the world with her light,
Surpassing its mildness, the splendor of noon—
In truth 'twas the morning or night.
Thus sorrow and gladness like darkness and day,
Alternately rise and depart—
Alternately brighten these visions of clay,
Or deepen the gloom of the heart.
The stars they all hail'd their legitimate queen,
The heav'ns and the earth wore a smile;
But ah! the most joyous magnificent scene
Of nature, shall last but a while.
The dark cloud of Death shall envelope us all—
No light on the universe shine— [fall
The sun, moon, and stars, crush the earth as they
And perish—But virtue divine,
That Seraph immortal, triumphant shall soar
Above the last fashions of time,
Re-land on ETERNITY'S joy-sounding shore,
And live in her own native clime.
Where brightness, transcending the rays of the
Encircles th' ALMIGHTY I AM, [sun,
And visible renders the great THREE IN ONE—
The glory of God and the LAMB.

MISCELLANY.

BIBLE CAUSE.

Extracts from the Speech of M. P. A. Stapfer, delivered at the First Anniversary of the Protestant Bible Society of Paris.

If the success of the friends of the sacred Scriptures in France had been in proportion to the excellence of their intention, perhaps this France would not have had to lament, either the triumph of infidelity, nor the overthrow of social order, nor the proscription of its Clergy.

But, have I heard aright? Yes! It is a member of that very Clergy, entirely enveloped in a persecution as barbarous as impious—it is an eloquent defender of the faith, who condemns this wish—and who praises heaven for not having granted a more signal protection to this pious enterprise. Its full success would, in his opinion, have rendered the misfortunes of France still greater than they have been.

"Behold," says he, "England, where crimes have multiplied since the formation of Bible Societies!" If the author of this accusation were unknown, would we not suppose we heard Celsus or Porphyry charging upon infant Christianity all the crimes committed at Rome under the reigns of Claudius and Nero.

Happily, facts which give the lie to this denunciation, offer themselves in crowds. I shall only cite one, well authenticated by the most respectable persons.

In the county of Kent, and particularly in the jurisdiction of Colchester, formerly celebrated for the number of criminals who filled its prisons, crimes have diminished to such a degree, since the establishment of an Auxiliary Bible Society at Colchester, that in 1817, a year of scarcity of provisions and labor, cruel in the extreme, the Mayor of that city, of more than 13,000 souls, declared, at a numerous meeting of that Society, that there had not been, during the whole year, a single individual condemned for a crime; and that the prisons were completely empty. The assizes of 1817 offered a similar result; and the presiding judge remarked, from information furnished by the principal inhabitants, that since the formation of the Bible Society, every year had witnessed at once a decrease of persons charged with crimes, and an increase as well of the distribution, as of the well directed study of the sacred books among the indigent population.

The classification of the persons executed in England in latter times pleads our cause with as much strength as the experience of Colchester. It results from the most exact investigations, that out of an hundred malefactors in the prisons of G. Britain, ninety do not know how to read, and that ninety-nine out of one hundred of those who read have never had a Bible in their hands. A great proportion of the persons condemned in London in these latter times are Irishmen, a nation which, more than any other, has remained in ignorance of the Holy Scriptures: while Scotland, that one of the British States, where the reading of the Bible, as well the Old as the New Testament, is more generally in use, is distinguished by the small number of criminals originating from that kingdom, and detained either in its own prisons or in those of the metropolis. I speak of the Bible as a whole, and I call the attention of those persons, who are, in respect to the distribution of the writings of the Apostles, of the same sentiments as ourselves, but who do not believe that the reading of the Old Testament is exempt from inconveniences, and even from dangers, to this circumstance.

Having already drawn too largely upon the patience of my audience, I ought to interdict myself from treating of a question so interesting, by making the developments of it which it merits. I will confine myself to merely observing that we have never seen an example of ill effects resulting from the reading of the ancient code; that we can scite a thousand of a salutary influence; that those nations of Europe where it is most read, are those which shine most in the purity of morals, the serious turn of their thought, and in fervent piety; that the picture, the annals, the detail of the theocracy of the children of Israel familiarise us better, than any other

study in the world, with the idea of an universal theocracy, of a tutelary and special providence; the first foundation of every sentiment truly religious.

Surely it is in seeing Christians, separated by climate, by nation, by rites, by ceremonies, I had almost said etiquettes of worship, offer themselves, of one accord, and unite their common efforts to distribute among unbelievers the sacred volume, which is the foundation of our faith; it is then, that methinks we see, all at once, the manifestation and grandeur of that invisible church of our Lord Jesus Christ, which is not confined within the limits of any particular sect, or any form of external community, but which embraces all the true worshippers of God, and of his Son, dispersed through all parts of the habitable earth. We have then the same Lawgiver, the same Charter, the same doctrines of faith, of love, and of hope; when we endeavor with one common consent, to communicate to those who have them not, these inestimable blessings.

After having rendered to each other, reciprocal justice, and after having recognised this first and grand identifying trait of moral physiognomy, the desire of extending the kingdom of heaven; we will read again this book, which we offer to infidels, to pagans, and to the victims of the double idolatry of reason and of imaginary gods;—we will read again, with other eyes, with more charity for our brethren; and we will discover, with astonishment, with joy, that we are agreed upon all the opinions which are exposed under twenty aspects in many hundred passages of Scripture, and that we only quarrel or divide about a few points in relation to the exterior organization of the church, the certainty of which depends upon the true sense of three or four lines of the original text differently interpreted.

SECULAR DUTIES OF MISSIONARIES.

Extract of a letter from Mr. Shaw, Methodist Missionary in Africa, Sept. 2, 1819.

Persons unacquainted with missionary stations in this remote part of the world, may be led to wonder what preachers of the gospel have to do with the secular affairs of life,—with ploughs, waggons, granaries, &c. I answer, they have to do with them; first, on their own account: being about 400 miles from Cape Town (not in real latitude, but by reason of the circuitous road) many of the necessities of life cannot be brought from thence, nor are they at any price to be procured at Namacqua Land. We have fields near us, which are by the blessings of heaven, well calculated for yielding fruit. These fields, however, must first be cultivated; but to cultivate we must have instruments of husbandry; and to make instruments of husbandry, there must be carpenter's tools. The golden harvest being gathered home, it must be preserved; and to preserve it for future service, from the inclemency of the weather, some description of building must be erected, or all our labor of sowing and reaping is in vain. But cannot carpenters, masons, &c. be employed in such work? There is not one in the whole land. Out of regard, therefore, to ourselves and families, we are constrained to turn our hands, to any thing, as circumstances may require. In so doing, we may suppose that we have an example from the chief Teacher of the Gentiles, who once said, "Neither did we eat any man's bread for nought: but wrought with labour and travail night and day, that we might not be chargeable to any of you." Secondly, missionaries have to do with secular affairs on their people's account. Our poor Namacquas, whose forefathers were once possessed of vast herds of cattle, by which they could well subsist, and live in the enjoyment of their animal food, their bowls of milk and sacks of honey, are now surrounded with indigence and want. But who has impoverished them? White men—men called Christians, but totally unworthy of that sacred name.—Such was the meanness of the Dutch Government, little more than half a century ago, that its agents were employed to bring strong drink even to Namacqua Land, for the purpose of intoxicating the natives, and procuring their cattle; the effects of which are felt in no small degree by the present generation; for those traders in brandy and tobacco, not only drove away their cattle, but soon afterwards encroached upon their country, and took from them by far the greater part of their land also. Who now pities this poor and injured race? Who cares either for their souls or bodies?—The merciful Father of the spirits of all flesh, and those who experimentally know his name: these are the people who send and support missionaries among them, and who expect that their missionaries will exercise bowls of compassion towards them, by attending to their worldly as well as spiritual interests, and by adopting, as far as they have ability, whatever may contribute to their happiness and improvement, convincing them hereby, that missionaries are the true friends of man.—So far, dear fathers and brethren, we are attempting to go, but no further. We sow no more corn, on our own account, than is absolutely necessary for our own consumption: nor have we the present year sufficient for ourselves, the last year being so exceedingly dry and unfruitful. We do not, in any way, support our people, but remind them of the advantages of those who are diligent in business, and render them every possible assistance, by lending them the tools sent out, and instructing them in the use thereof. By this method, the gospel of Jesus is by no means hindered, but made more acceptable. Hereby we have established ourselves in the affections of our hearers, which is an important point towards their receiving the gospel.

*Sacks made of the skins of goats, kids, &c.

"GOOD DEVISED"—COTTON MATHER.

RELIGIOUS INTELLIGENCE.

Mr. WILLIS, observed in the Recorder a few weeks since a few remarks respecting the diffusion of Religious Intelligence through our land. I have waited with impatience to see more on that subject. It is one, that I have long felt ought to be brought forward. We, who live where we can get the religious information of the day, feel not the influence of chilling ignorance and superstition. Enlightened by the cheering rays of christian benevolence, the chains of bigotry on the one hand, and infidelity on the other, are broken, as we hope, from our minds. But we need not travel far to find those, who still lie under all the horrors of Gothic darkness. Ghosts, hobgoblins, sprites, and witches, still hold a powerful dominion within the limits even of New England. Nor can their magic charms be broken by any means but the spread of religious information. Let this be diffused, and the horrors of superstition and ignorance will flee, like the shades of night before the rising sun. Is not this an object worthy of Christian benevolence?

But let us take another view of the subject. Many large and wealthy places in our country are destitute of information on the great movements of the religious world. They may possibly have heard of the existence of Bible Societies, Missionary Societies, &c. but of their proceedings they know little more than the Bonzies of Japan. These societies may publish their reports; but they rarely reach a hundred miles from the place where they were made; or if they do, they are read by the person to whom they were sent, perhaps by some of his family, and then laid up on his shelf as of no more use. Besides, the very existence of such societies is made an engine by wicked men against religion. They represent them as a system of priestcraft to impose on the good nature of ignorant men. They will therefore improve this view of the subject to destroy religion. Those, upon whom they wish to impose, not having the means of refuting them by immediate reference to public documents, undoubtedly feel shaken in the cause, and will be reluctant to support an institution, whose operations are, as to them, in secret. Let an agent be sent to such a place to solicit aid, and at two thirds of their doors will be met by the appalling reply, 'we shall not contribute to the support of priestcraft.' Perhaps called a lazy, designing knave, who wishes to live upon the charity of the industrious, under pretence of begging a little for the heathen and destitute. But let the information, which we enjoy, be spread into such places, and they are then prepared to receive an agent with confidence, and contribute liberally to the demands of a dying world. Thus, for every dollar spent in this way we may expect a tenfold return into the treasury of the Lord. Besides, this need not be a business which is to continue. These need only be a taste for such information induced, and it will keep itself alive. Five years of vigorous exertion, would put every man, woman and child in New England in possession of the information required, beside giving such a relish in it, that for the most part they would no more think of being deprived of it, than of their daily bread. I would here suggest some plan for such a society; but hoping that some more experienced person will do it, I leave it for the present.

A letter from a Subscriber to the Recorder, lately received, contains the following PRACTICAL COMMENT, on the proposition above alluded to.

"In the Recorder of July 29, 1820, I was much pleased with the suggestions of 'Benevolus,' to form a society for the purpose of sending to the destitute, some religious periodical publication. I cannot but hope it will meet with immediate attention from those who know how to appreciate so great a privilege. If a society is formed for that purpose, you will please to consider me an annual subscriber of ten dollars."

For the Boston Recorder.

WORCESTER'S ELEMENTS OF GEOGRAPHY.

Extract of a letter from the Rev. J. Emerson, Preceptor of Byfield Seminary, to Miss E. Preceptor of an Academy in South-Carolina.

"My dear Sister,—As Mr. Worcester has enjoyed peculiar opportunities for geographical investigation, he has given us (what we could not but anticipate) a superior compilation. A perfect Geography is what no man can furnish. It is probable, that Mr. W.'s contains a greater proportion of truth than any other. It is surprising to see how much important matter is condensed into so small a volume. If you have seen his Maps, I shall have no occasion to say any thing in their commendation. His map of the United States appears to be richly worth the whole price of the Modern Atlas. His map of Palestine greatly enhances the value of the Ancient Atlas. His use of the English language instead of the Latin, is a circumstance, that should not be forgotten in estimating his Ancient Maps."

My present pupils appear to have derived much more satisfaction and advantage from the study of Geography, than their predecessors; and the task of teaching has been incomparably more delightful. This I impute partly to the merit of the Geography, and partly to an improved method of teaching. This method, I am very desirous you should try. It is very simple. The general principle is to have the questions particular, requiring very short answers. Instead of requiring the pupil to give some account of Mecca, for example, I ask the following questions concerning that city. What was the birth place of Mahomet? How far is Mecca from the Red Sea? How is Mecca regarded by Mahometans? How is it supported? Who are permitted to visit Mecca? Upon Sinai and Horeb, I have the following questions:—How are Sinai and Horeb considered? Why is Sinai held in great veneration? Of what remarkable rock is Sinai composed? How have the Greeks rendered it easy to ascend this mountain? Upon London, I have ten questions. I do not find it necessary to write my questions. In the first place, I mark the answers in my own book, considering, as I proceed, what questions I shall ask. I then ask the questions to my scholars, allowing them to read the answers; which they are almost always able to do without assistance. Each answer is marked by the whole class, when it is read by an individual. They then commit the answers to memory, and repeat them as I ask the questions again. An answer is scarcely ever more than a line or two, and frequently but a single word. It is sometimes necessary for the pupil to add a word or two to the answer, not contained in the book; which is very easily done. The scholars also find it easy to question one another. This method appears to have several important advantages. It is much easier, much more interesting, and much more conducive to the improvement of the understanding. When scholars commit to memory long answers or portions, they are extremely apt to commit words without ideas. I am more and more impressed with the importance of using every effort to improve the understanding in every stage of education.

Yours, most sincerely, JOSEPH EMERSON.

Byfield, Aug. 16, 1820.

Deliberate Murder.—In Blandford, Virginia, a duel was lately fought between Robert C. Adams, and James B. Roisseau, at the distance of 3 paces, (9 feet)—the first fire, by the hurry of the parties to kill each other, was without effect—on the second fire, Roisseau was shot in the breast, and fell dead; and Adams was shot in the side, and survived in great agony about 2 hours and expired.

COLLEGIATE RECORD.

MIDDLEBURY COLLEGE. Commencement, Aug. 16. Exercises: Salutatory Oration, in Latin, English Oration, Colonization Society. Essay, Love of Fame. Conference, Comparative Utility of Foreign and Domestic Missions. English Oration. Greek Oration, The Influence of Liberty on Literature. Disquisition, The Philosophy of Colours. English Oration, College Life. Poem, Retrospection. Forensic Discussion, Does sound Philosophy authorise the belief that the progress of Refinement, and the general melioration of the human race will continue? English Oration, Influence of early impressions. Latin Oration, Mount Etna. Philosophical Oration, [Natural] The Uniformity of the Laws of Nature. Colloquy, Worldly Policy. Greek Poem, The Labors of Hercules. Poem, Fancy, English Oration, Classical Literature. Philosophical Oration, [Intellectual] with the Vale. Address, M. Lawrence.

The following young gentlemen were admitted to the degree of Bachelor of Arts—viz. Ira M. Allen, Isaac O. Barnes, Albert Bingham, Samuel A. Burnstead, Alijah Crane, Edmund Frost, Thomas Gilderseve, William F. Hall, James Kimball, Myron Lawrence, Stephen Olin, Moses Ordway, Alvin H. Parker, Ora Pearson, Roswell Pettibone, Ozias Seymour, Cyrus Sheldon, Daniel P. Thompson, Joseph N. Wales, William E. Whitman, James Wilson, jun. Marcus T. C. Wing.

The following gentlemen, alumni of this College, were admitted to the degree of Master of Arts—viz. Joseph Brown, Justus W. French, Henry Howe, Jacob N. Loomis, Jonathan C. Southmayd, Alonzo Church, David Willson, Lyman Whitney, Hall J. Kelley, Daniel Hemenway, Holden Rhodes, and Lucius C. Foot, and Robert B. Patton, alumnus of Yale, and Professor of Languages in this College, was admitted ad eundem.

Dan Pond, and Franklin Shaw, from the Castleton Medical Academy, were admitted to the degree of Doctor of Medicine.

The honorary degree of Master of Arts, was conferred on Rev. Eli Moody, Rev. Joel Clapp, and Benjamin Swift, Esq.

Jonathan C. Southmayd, and Justus W. French, jun. are elected Tutors for the ensuing year.

VERMONT UNIVERSITY.—Commencement 9th inst. Exercises:—Salutatory Oration in Latin, De arte excellendi, by Ebenezer Clapp, English Oration, The Philosophy of Nature, by Seneca Austin. Other English Oration.—On the influence of Christianity on the character and condition of females; on the spirit of Political Reform; on Decision of Character; on Individual and National Fame; and on the American Character; by Heman M. Blodgett, George C. Cahoon, Silas C. Freeman, Jared Kinyon, and Richard W. Smith. A Greek Oration, on Decision of Character, by Samuel Flint; and the Valedictory Oration, or Academic Study considered as the foundation for professional eminence, by Royal Washburn.

The degree of Bachelor of Arts was conferred on the above young gentlemen.

An oration was delivered before the Phi Sigma Nu Society, by Jacob Maec, A. B.

UNION COLLEGE, Schenectady, N. Y. Commencement, July 26. Exercises:—Salutatory.—"Instability of Human Institutions." "Eloquence." "Virtue the basis of Political Liberty." "Virtue conducive to individual happiness." "The incomprehensibility of Nature." "The Literary Character of the U. S." "The Pleasures of a College life." "Navigation." "Equality of talent between the sexes." "The influence of individual genius on National character." "The Spanish Revolution." "The Prospects of our Country." "The influence of Religion on National character." "The moral Effects of the late Revolution in Spain." "The probable permanency of the Union." "The Genius, and "The Christian Hero." All the exercises were Oration, and all in English but the first.

DEGREE of Bachelor of Arts—was conferred on 65. Master of Arts, on 18, of whom five were alumni of Glasgow University.

The honorary degree of Doctor of Divinity was conferred on Rev. SAMUEL H. TURNER, Professor of Biblical Literature in the Episcopal Theological Seminary; Rev. JOHN ENGAR, of Belfast, Ireland, and the Rev. THOMAS McCULLOCH, of Picton, Nova Scotia.

The Rev. WALTER MONTEITH, of Schenectady, was elected Professor of Languages.

HAMILTON COLLEGE.—Commencement, August 23, in Clinton, N. Y. Oration (beside the salutatory and valedictory) were pronounced: on the "Christian Sabbath"—on "the claims of the Scriptures on the Student of Classical Literature"—on "Persevering Industry"—on "American Eloquence"—and on the "progress of Christianity." A dispute.—Are the intellectual powers of females equal to those of the other sex?—Dissertations on "the obligations of the United States to the Aborigines," and "on the necessity of moral reformation in the U. S." A Philosophical oration on "Association of Ideas," an Eulogy on "Dr. CLAUDIUS BOHANNAN," an Essay on "the sacrifices made to ambition," and a Colloquy, "The Misanthrope."

The degree of Bachelor of Arts, was conferred on H. Humphrey, E. A. Brush, J. W. Martin, G. P. King, C. Avery, S. Glover, P. Ten Eyck, H. Wales, A. Parmele, P. S. Van Ingen, H. P. Bogue, A. Barnes, H. V. Lansing, and J. H. Johnston. The degree of Master of Arts, on Mr. Tutor Strong, Mr. Tutor Lothrop, Mr. Stephen Taylor, Mr. Morris Berry, Rev. James Eells, and Mr. Lyman S. Rexford.

COLUMBIA COLLEGE, N. Y.

Commencement, Aug. 1.

EXERCISES.—Salutatory, in Latin, by Wm. Mitchell.—Oration on the contemplation of ruins, by Roosevelt Johnson; on the lustre which talents derive from purity of manners, by Archibald G. Rogers; on the opinion of the British Travellers and Writers with respect to the U. S. by C. R. Diceway; on independence of character, by Reuben Suckley; on the pleasure and pains of memory, by John B. Bleacher; on the causes and comparative merits of the American and French Revolution, by James Johnston; on funeral and sepulchral honors, by Philip E. Milledoller. On legendary and traditional superstitions, by William Betts; on the feelings excited by Scottish history; and a dissertation on the question, Is Literary Fame superior to Military Glory? Joseph H. Coyt, affirm. John Mitchell, opp. Valedictory address, by Henry Lawrence.

The degree of Bachelor of Arts was conferred on the young gentlemen named above. The degree of Master of Arts on Charles Rafeley, John D. Campbell, Thomas M. Strong, Maurice W. Dwight, Leonard W. Kipp, Wm. Lawrence, Richard Ray, Montan Eastburn, John Neilson, Edward Rogers, Isaac Fisher, John Gregg, Benj. Isherwood, M. D. Also a degree of A. M. honoris causa on William Forrest.

OBITUARY.

Died, in Marlborough, July 31st, Dea. Samuel Howe, in the 72d year of his age. The deceased possessed traits of character which were truly excellent, and which rendered him a valuable member of civil and religious society. Great firmness and decision, candour and uprightness marked all his conduct. He early professed the religion of Christ, and by his subsequent life and conversation evinced the sincerity of his profession. His walk was uniformly exemplary, but in the latter part of his life he gave the most unequivocal evidence of piety. He loved the house and the worship of God, and was constant in his attendance upon it. He loved the people of God, and religious conversation was a feast to his soul. Zion lay near his heart, and he continually rejoiced in her prosperity. For more than twenty six years he sustained the con- and faithfully discharged the duties of a minister in a strong faith, a lively hope, and a cheerful submission to the will of God. As he neared the grave, death appeared as a familiarly upon the solemn event. His countenance was calm and tranquil, and he remained calm and tranquil, and he was reported and comforted by the brightening presence of a glorious immortality. By his death the Church of a valuable member, and we behold the upright, for the end of that life.

ECCELESIASTICAL MATTERS. JUST received from Worcester, and for sale at S. T. ARMSTRONG'S bookstore, No. 50 North Street, price 50 cents.

Origin and Progress of the late Dissent in the First Church in Worcester, Mass. To which is added, THE RESULT of an Ecclesiastical Council, convened May 1st, to investigate certain charges exhibited against Rev. CHARLES A. GOSWELL, Pastor of said Church. Published pursuant to vote of the Church. To this is added an Ecclesiastical Council convened in Worcester, Aug. 16, 1820, &c. The same work for sale by Dea. Mark Newman, Andover.

JUST PUBLISHED, AND for sale, by Cummings & Hillard, No. 10 N. 2d St., Boston, a new and complete edition of "The History of THOMAS and MORRIS, Mrs. SHERWOOD, Author of 'a Little Learner's Bearer.'"

This little Book is worthy to be read by every age and condition; but is particularly adapted to benefit the children of people in high station.

Pocket, Pen, and School Bible. R. P. & C. WILLIAMS, Cornhill. Boston, publish and keep a constant supply of small BIBLES, in elegant and durable bindings, for travellers' pocket, for pious, and cheap for schools. They are very superior bindings, making at least three different kinds, at from 1 dollar to 6 dollars, the same embellished with an appropriate picture, emblematical of the great truths making to diffuse the light of Christian truth among the Holy Scriptures among all men.

IMPROVED HYMN BOOK. FOR Congregational and Presbyterian Churches. Just published and for sale by RICHARDSON & LORD, and GEORGE L. LARSON, Cornhill.

An arrangement of the Psalms, Hymns, and Spiritual Songs of the Rev. Isaac Watts. To which is added a selection of 300 Hymns, the most approved authors, with copious notes, by James M. Wadsworth, A. M. and to the Congregational and Presbyterian Church by Rev. J. Morse, D. D.

The following are some of the advantages of this excellent work, viz. arranging together the Psalms and Hymns suited to the same subject, supplying in the supplement, hymns on subjects, not to be found in the common editions of Watts—not only preserving Watts, but adding in the Supplement 80 more hymns, his composition, enlarged indices to subjects, particular metres, suited to celebrated music, and the ease with which the work can be used, with the common editions of the work.

The public have already been furnished with many full recommendations of it, and its ministers of eminence, and indeed its vantage with it generally, draws unequalled commendation.

To give a wider circulation to this valuable arrangement of Watts, with Mr. Wadsworth's Selection, the Rev. Dr. Morse was requested by the Proprietors, to adapt the Selection to the Congregational and Presbyterian Church, which has executed in this edition, and West, Barnes & Lord, and Cummings & Hillard, are the publishers of it for the N. England.

N. B. To prevent mistakes, this edition is titled "Morse's Watts," and it is requested that those who will thus distinguish it from "Watts's Watts." The Christian public, and ministers of the Gospel, are respectfully invited to examine Improved Hymn Book. Price 75 cents, 50 dozen.

FRENCH CLOTHS.

KILHAM & MEARS, No. 11, State Street, have just received from France, one of the best and black FRENCH CLOTHS. Their shop will always be found well stocked with the best LONDON and AMERICAN CLOTHS, from the first houses.

Also—Every article in their line of the best fabric and at fair prices.

Removed to the Old Stand, No. 11, State Street, BUMSTEAD & SON, inform their customers, that they have erected a new Store, lately erected on their former No. 60, Cornhill.

REMOVAL.

JOHN GULLIVER has removed to Marlboro'-street, the Shop recently occupied by Mr. Armby—where he has a general assortment of Foreign and Domestic Goods, which are selling at fair prices, cash only.

MUSIC TUITION.

MR. S. P. TAYLOR, from New-York, Professor and Teacher of Music, and of the "West Church," respectfully tend Professional Services to the Ladies and Men of Boston, in teaching the Piano Forte and Singing. Application to be made at the Franklin Music Warehouse, No. 10, at the Franklin Music Warehouse, No. 10, street; or at his house in Clark-street, will give Instructions to those Pupils, who have the use of his Piano-forte.

JOHN ASHTON, Jr.

HAS just received by the Express, and for sale at No. 16, Marlboro'-street, the following assortment of Musical Instruments: Triangles, Bassoons, Violins, Tenor Viols, Octave Flutes, Pitch Pipes, Military Drums, Children's drums, Violin Strings, Bass Viol do, Sword Canes, Cane with Balls, Billiard Balls, Umbrellas, Parasols, Pianos, Do. with Violins, French Horns, Alto, Reeds, Bridges, Screwed Violins, Pieces for Clarinets, Reeds and Bones, Viols and Violins.—The above cheap.

NOTICE is hereby given, that the Estate of INCREASE CLAPP, late of Worcester in the County of Norfolk, Shipwright, deceased, and has taken upon himself said estate, and bonds as the law directs. And all persons having demands upon the said estate, or who exhibit the same; and all persons claiming the said estate are called upon to make their claims known to the undersigned, at Weymouth, Aug. 26, 1820.